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Work and Workers.

THE latest work of Professor Cheyne, *Jewish Religious Life after the Exile*, has been translated into German, and published at Giessen (Ricker).

NORTHWESTERN UNIVERSITY has made an important addition to its work in establishing a chair of biblical instruction, which will provide courses in the English Bible and in biblical archæology; it will also direct the religious interests of the university. The first incumbent of the new chair is Rev. Amos W. Patten, D.D., lately pastor of the Hyde Park M. E. Church, Chicago, who will enter upon his duties in September. Dr. Patten is an alumnus of the college department of the Northwestern University, and also of its divinity school, the Garrett Biblical Institute. He has studied and traveled extensively. His scholarship, together with his pastoral experience, will enable him to influence strongly the religious thought and life of the students at the institution.

INSTRUCTION in the Bible at Vassar College is now arranged for by the establishment of a biblical lectureship, to which Rev. William B. Hill has been appointed. He leaves the pastorate of the Presbyterian Church at Poughkeepsie, N. Y., to assume the new position. For a number of years Vassar has had courses of biblical lectures by professors from other institutions, among whom have been President W. R. Harper and Professor E. D. Burton, of the University of Chicago; Professors T. H. Pattison and B. O. True, of Rochester Theological Seminary; Professor J. S. Riggs, of Auburn Theological Seminary; Professor M. R. Vincent, of Union Theological Seminary; Professor R. Rhees, of Newton Theological Institution; Professor C. F. Kent, of Brown University; and Professor F. K. Sanders, of Yale University.

THE MACMILLAN CO. announces a series of commentaries on Old and New Testament books, under the general editorship of Professor Walter Lock, D.D., Keble College, Oxford. They are to be called the *Oxford Commentaries*. The series is designed to be "less elementary than the Cambridge Bible for Schools, less critical than the

International Critical Commentary, less didactic than the Expositor's Bible." The primary object is "to interpret the meaning of each book of the Bible in the light of modern knowledge to English readers." Questions of textual criticism and philology are to receive secondary attention. The Revised English Version is to be made the basis of the commentary, and the writers will "aim at combining a hearty acceptance of critical principles with loyalty to the Catholic faith."

The volume on Job has now appeared, the work of Rev. E. C. S. Gibson, D.D. (pp. 266; \$1.25). Other volumes already announced are as follows: *1 and 2 Samuel*, by L. J. Bebb; *Ezekiel*, by H. A. Redpath; *Wisdom*, by E. L. Delahey; *Matthew*, by J. H. Bernard; *Luke*, by W. K. Burroughs; *John*, by H. S. Holland; *Acts*, by R. B. Rackham; *Romans*, by A. Robertson; *1 Corinthians*, by H. L. Goudge; *Colossians*, by H. J. Riddelsdell; *Ephesians*, by Walter Lock; *Hebrews*, by E. C. Wickham; *James*, by R. J. Knowling.

THE RECENT CONTROVERSY over the ordination of Professor Charles A. Briggs to the ranks of the Episcopal clergy called forth an acute comment from the *Nation* (New York), which we reprint here because it is unusual for secular journals to see things as they are in the religious field:

"It is to us an instance not so much of the *odium theologicum* as that far commoner thing, *stultitia theologica*. The folly of it is what strikes us most, and it may be that the best answer to our correspondent would be simply to send him the couplet:

‘Though men by knowledge wiser grow,
Yet here 'tis wisdom not to know.’

But if he will have us, after the manner described by the Psalmist, give him his request but send leanness into his soul, we say in the first place that it is a great mistake to speak of Professor Briggs' teachings about the Bible as if they were anything peculiar or at all personal to himself. He is simply a biblical scholar. Being the real thing, and not a bat blinking in a cavern, he naturally associates himself with the labors of other masters of biblical learning, living and dead. Biblical studies are now as well and definitely organized as studies in the department of Greek history or Roman law. In the one field, as in the others, there is a recognized body of authorities, with whom you agree, not because they are dignitaries of the church (some of them are) or professors in universities, but because their methods are sound and

scientific and their results the best that are to be had. We never ask whether a man is 'orthodox' in his views of the political constitution of Athens, or of the origin of the *patria potestas*; we only ask if he is abreast of the latest researches touching those subjects. Precisely that is the test which we should apply to the biblical scholar, *qua* biblical scholar. Is he in general agreement with the masters of those who know in his specialty? If he is not, he may be as orthodox as you please, but he is either belated or eccentric to the point of making his opinions of no weight."

REV. PHILIP S. MOXOM, D.D., of Springfield, Mass., has been elected to the presidency of the Bible Normal College in that city. This institution is in its infancy, but it has a long and influential career before it. It seeks to fill the same place in the training of religious teachers that the best professional school holds in the training of secular teachers. Religious work is to be remodeled along the lines of education, and a class of professional religious teachers, trained in modern biblical science, in psychology, and in pedagogy, will be required to accomplish this important advance. The Bible Normal College aims to be the exponent of this vital movement, and to train men and women for exactly this work. The more carefully one considers the present religious condition, the clearer one sees that the results and the principles of modern learning must be applied to religious instruction without further delay, and that this can only be done by those who have been selected for this task by natural qualifications, and equipped for it by a special course of knowledge and training. The school which prepares men and women to perform this service to Christianity is not a theological seminary of the common type, which gives no attention to psychology and pedagogy; nor is it the ubiquitous "Bible school" or "missionary training school," which has much evangelistic zeal, but little scholarship. Our new institution must unite evangelistic zeal with a scientific understanding of social and religious conditions, must teach the Bible according to the best view of it which scholarship has attained, must know the laws according to which the mental and spiritual elements in men develop, and must work according to the modern principles and methods of instruction. This is a tremendous undertaking, but a greater opportunity does not offer itself for benefiting mankind in the largest, best, and most permanent way. It is for this reason that the Bible Normal College appeals to the most intelligent religious thought and the most earnest religious endeavor

of our time. This is the new line which Christian work must take, and the workers who lead must be specially fitted and trained. The interest and the success which have characterized these first few years of the college show that the problem is understood by many, and that there is a readiness to go forward with its solution. The field is a most attractive one for those who, while unwilling to go into the ministry because of its limitations and difficulties, still would like to give their lives to a religious reconstruction of society on scientific lines.